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**Two Max Havelaar: Decolonial Mission Perspective and Economic System of Christian Ethics**

*Max Havelaar* is known as a fair trade label in the 21<sup>st</sup> century, but he is also the protagonist in a protest novel in the 19<sup>th</sup> century. Dutch writer *Eduard Douwes Dekker* under his pseudonym *Multatuli* criticized the exploitation of Javanese farmers in the coffee plantation in the East Indies by the Dutch colonial power in his novel, *Max Havelaar, or, The Coffee Auctions of the Dutch Trading Company* (*Max Havelaar, of de Koffij-veilingen der Nedelandsche Handel-Maatschappij*, 1860). It includes the sermons with the colonial perspective and this discourse of domination is contrasted with the protagonist's anti-colonial perspective. In 1988, a Dutch priest *Francisco VanderHoff Boersman* as a Jesuit mission team from the Diocese of Tehuantepec in Oaxaca, Mexico established a fair trade label, the *Max Havelaar* together with *Nico Roozen*, the director of *Solidaridad*, a Dutch ecumenical development agency to liberate indigenous Mexican coffee farmers from their exploited situation. Fr. Boersman who obtained two PhD degrees in political economy and theology talks about *the economy of dignified poverty* in his small book, *Manifesto of the Poor: Solutions Come from below*. The examination of his concept will give us a chance to hear about sustainable development from the perspective of the Global South and to think about the international cooperation of equality between the Global South and North. This paper will compare the two opposite mission perspectives within the two *Max Havelaar* of the 19<sup>th</sup> century and 21<sup>st</sup> century each and suggest the decolonial mission perspective of Christian churches and the economy appropriate for Christian ethics.

Keywords: Max Havelaar, decolonial mission perspective, economy, Christian ethics, equality